ΦΡΑΓΕΛΛΙΟΝ.

AN ESSAY AGAINST SIMONY.

Tending to shew the

Impiety and deserved Punishment

Of those who make

The House of God an House of Merchandice.

IMPRIMATUR.

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AN

ESSAY

AGAINST

SIMONY.

SIR,

SInce our laſt Diſcourſe together, I have employed my thoughts a little on the words in Holy Writ, which were the Subject of it, *viz.*

Make not my Father's Houſe an Houſe of Merchaudice, St. John 2 Chap. laſt part of 16 Ver. The reſult of which, be pleaſed to take in the Eſſay which I here preſent you.

The great deſign of this Evangeliſt, being to demonſtrate the Divinity of our Saviour Jeſus Chriſt; his firſt and glorious Age, or Generation with the Father; he relates, from his own knowledge, ſome eminent and remarkable paſſages of his Life, chiefly conducing to that purpoſe; ſuch ſtrange and unaccountable Works wrought by our Lord, as did moſt powerfully evidence his being the Son of God.

And, having given us an account of his firſt appearance at Man's Eſtate, the [a] Beginning of Miracles, or Signs of his high Deſcent, which he wrought in *Cana* of *Galilee*; he

[a] Ἀρχὴν τῶν Σημείων. Joh. 2. 11.

he proceeds to a recital of, what did [b] ſignalize it more, his purging the Temple at *Jeruſalem*. For going thither to the [c] Paſſeover, the firſt Viſit he made, was to his Father's Houſe; to which, as he paid a deference in his Childhood, when he entred into a Diſpute with the Doctors there, and made them all [d] aſtoniſhed at his Underſtanding and Anſwers; ſo he continued his Reſpect, by addreſſing himſelf thither, at his [e] Acceſſion to the Regal Power. But, alas! he finds that Holy place moſt impiouſly deſecrated and prophaned, not uſed only according to its primitive Deſignation, for a Houſe of Prayer, but debaſed to a common Market-place, and made a Houſe of Merchandice. In one part were Sheep and Oxen, whoſe bleating and lowing were as offenſive to his Ears, as that of the [f] *Amalekite* Cattel to good *Samuel*'s, tho', like them, pretended to be kept for Sacrifice.

In another place were Doves expoſed to Sale, whoſe [g] Innocence did upbraid the Seller's guilt, in making God [h] abominate the Offering which he was once pleaſed to [i] require. And near theſe Markets ſtood the Tables of the Money-changers; who, by furniſhing the Buyers with change of Money ſuited to their occaſions, help'd to exhauſt their Stock, and improve their own. So that the People, whoſe whole Errand to the Temple, ſhould have been to worſhip God, were diverted from that Holy Employment, by other buſineſs there, and made ſo careful about many things, that they could not juſtly mind the [k] *One thing neceſſary*; but became more intent on purchaſing good Penniworths, than on offering acceptable Oblations; and their Merchandice was more the object of their Thoughts, than their Devotion. Which groſs and ſhameful abuſe of a place deſigned for better purpoſes, provoked him to Wrath, who was the great Exemplar of [l] Meekneſs, and the [m] Zeal of his Father's Houſe [n] inflamed and tranſported him to that degree, that he made a [o] Whip of Cords, and with it drove, as well the Sheep and Oxen, as the greater Brutes that ſold them, from the Temple; overturning the Tables of the Money-changers, and the Seats of them that ſold Doves therein. And hereby

'tis

[b] Oſtendit Chriſtus his factis quanta eſſet omnium rerum potentia prædictus, & quod vere implevit vaticinium. *Haggai* 2. 9. *Munſter in Mat.* 21.

[c] Ver. 13.

[d] Luke 2. 47.

[e] Regnum velut auſpicatus, non arcem ſed Templum ingreditur. *Grot. in Mat.* 21.

[f] 1 Sam. 15. 14.

[g] Mat. 10. 16.

[h] Prov. 15. 8.

[i] Lev. 12. 6. & 14. 2.

[k] St. Luk. 10. 42.

[l] St. Mat. 11. 29.

[m] Pſal. 69. 9. Ardens Studium, indignatio. *Vatab.* Ardens Amor. *Grot.*

[n] Commedit. *Clarius.* Conſumpſit. *Druſius.* Inflamamavit, vel accendit. *Zegerus.*

[o] Φραγέλλιον. Hanc vocem habet & Syrus.

'tis manifeſt, he left us an Example to be imitated, as well as a Command to be obeyed. Wherefore, that we may the better underſtand our Duty in this matter, let us conſider upon what account, and by whom, the Temple was at this time deſecrated.

The Jews had been commanded to make three ſolemn [p] Appearances yearly before the Lord, in the place which he ſhould chuſe, and thoſe were to be in the Feaſt of Unleavened Bread, in the Feaſt of Weeks, and in the Feaſt of Tabernacles. And being forbidden to appear before him empty, many of them, who lived far from *Jeruſalem*, and could not therefore bring their Offerings in Specie to the Temple, were permitted by their Law-givers, to ſell the things at home, which they were obliged either by the Law, or their own Vows, to offer, and to lay out the price of them for others of the ſame kind, at *Jeruſalem*; the Permiſſion that had been given them to do ſo, in the matter of their [q] Thythes, being, as the Learned [r] *Grotius* obſerves, by an ill Interpretation, ſtrained to other things of a reſembling Nature. Upon this the Prieſts who attended on the Altar, and ſhould rather have protected the Houſe of God from ſuch an Indignity, than proved inſtrumental in offering it to that Holy Place; to gratifie their covetous and ſordid inclinations, unbecoming the Dignity of their Office, undertook to furniſh the People with Offerings and Sacrifices for their ſeveral occaſions; and inſtead of following their Calling in the Service of God, ſet up a Trade of Merchandizing, very inconſiſtent with it. So that they, whoſe [s] Lips ſhould keep Knowledge, and at whoſe Mouths Men were to enquire the Law, became more skilful in the price of Sheep and Oxen, than in the Commandments of their God, and were much readier to defraud, than to inſtruct their People. Nay, what heightned their Impiety, they kept their Mart, and drove their Trade in the Outer Court of the Temple, called *The Court of the Gentiles*, becauſe the firſt ſort of their Gentile Proſelytes, ſtyled *Proſelytes of the Gates*, were admitted thither, and no farther; there being between that, and the Inner, or Holy Court of the Jews, a Sept three Cubits high, called by

[p] Deut. 16. 16.

[q] Deut. 14. 24, &c.

[r] Lege de Decimis iniqua interpretatione ad alias factorum ſimilium Species, iniqua producta: Sed in Templo id fieri minime oportuit. *Grot. in Mat.* 21.

[s] Mal. 2. 7.

by St, *Paul*, The [t] *Middle Wall of Partition*; within which it was an intrusion for any Gentile to presume to come, and they were taught to know their distance, by this prohibiting Inscription over it.

[t] Μεσοτοιχον φραγμὸς. Eph. 2. 14. Joseph Ant. lib. 8. c. 2.

[u] μὴ δεῖν ἀλλόφυλον ἐντὸς εἶναι.

[u] *No Stranger may enter in here.*

Now Christ, who was to take down this Partition and to gather the Jews and Gentiles into one [w] Fold under one Shepherd, would not suffer that part which was separated for the Gentiles to worship in, to be any more abused or neglected than the rest. And since the Son of God was thus disturbed to find the meanest part of his Father's House, made an House of Merchandice, tho' on a very plausible pretence, and by the Priests themselves (who, by the way, would never have endured such a Prophanation in any other) we may learn from hence, how abominable a Crime it is to offer the like indignity to any thing on Earth, that bears the like relation to our Father which is in Heaven.

[w] John 10. 16.

Now we find in Scripture the Temple or House of God capable of three several acceptations.

First, it is taken for a material Building, erected for, and dedicated to Gods Worship; such as [x] *Solomon* is said to have built him; and which God by his Prophet calls the [y] House of Prayer, and our Saviour in the Text, his Father's House.

[x] Acts 7. 47.

[y] Jer. 7. 11.

[z] 1 Cor. 6. 19. *Drus. in Eph.* 2. 21. Templum Domini non solum ipsa Ecclesia, sed singuli fideles appellantur. Totus Homo Templum Dei. *Grot. in* 1 *Cor.* 6. 19.

Secondly, it is taken for a Corporal Edifice, the Body of every individual Christian; which is said to be the [z] Temple of the Holy Ghost.

Thirdly, it is taken for a Spiritual Structure, the universal Church of God, whose House and Building it is said to be, and in which his residence is much more [b] august and splendid than his Appearance by lightning at the Ark.

[a] 1 Cor. 3. 9. 16. Heb. 3. 6.

[b] Grot. in 1 Cor. 3. 16.

To all which Senses, our Saviour's Words may pertinently be accommodated, and we have no reason to doubt but that our Lord designed them to instruct us in our Duty to our Father's House in every acceptation, that we should never be guilty of defiling it in any Circumstance; and especially that which he here forbids, of making it an House of Merchandice.

And

And ſince, from the Conſideration of what reſpect is payable to any thing of inferiour uſe and quality, it is eaſie and natural to inferr a greater Reverence due to what is more ennobled by its deſign, and worthier in its ſelf, I intend to conſider the Words as they reſpect the Houſe of God in the firſt Notion, of a material Building; and in the Second, of a Corporal Edifice: Only ſo far as they may tend to heighten our regard and conſideration for the greateſt of the three, the Spiritual Structure or univerſal Church of God: And to argue from thence, that as we muſt not make the firſt an Houſe of Merchandice, and may leſs abuſe the Second, ſo we are leaſt of all to preſume to offer any ſuch impious indignity to the Third.

For as the Apoſtle ſpeaks on another occaſion, [c] *Doth God take care for Oxen?* So we may demand, Doth the Son of God aſſert the Honour of a Temple made with Hands, a periſhing human Workmanſhip; and will he not rather intereſt himſelf for Man, the Maſter-piece of the Creation, and made after the [d] Image of the Deity? And then if his concern for Man be ſuch, as we find it, ſince it raiſed this admiration in the Pſalmiſt, [e] *Lord, what is Man, that thou art mindful of him, or the Son of Man that thou regardeſt him?* Since Man, whoſe [f] Breath is in his Noſtrils, is [g] like a thing of nought: What greater tenderneſs and ſollicitude muſt he expreſs for the Church, that he hath [h] purchaſed with his own Blood, and which as far excells the Corporal Edifice, Man's Body, as that does the material Building, made of Stones? Since Collective Bodies are extreamly preferable to the ſeveral Unites of which they are compoſed.

[c] 1 Cor. 9. 9.
[d] Gen. 1. 27.
[e] Pſal. 8. 4.
[f] Iſa. 2. 22.
[g] Pſ. 144. 3, 4.
[h] Acts 20. 28.

Wherefore we may obſerve,

Firſt, that there is a great Reſpect and Reverence due to the material Buildings, or Places of Divine Worſhip, which will appear from two Conſiderations:

Secondly, by what means theſe Places are prophaned. And

Thirdly, the Evil of ſuch Abuſe and Prophanation of them.

The Conſiderations enforcing the reſpect to theſe material Buildings are, Firſt, their dedication to God's peculiar Service. Secondly, their being honoured with his eſpecial Preſence:

As

As to the First, how great a Stress is laid on the dedication of Places to God's Service, to beget a profound Veneration of them, may appear from his own injunction, that his People should [i] reverence his Sanctuary; and from [k] *Solomon*'s Prayer at the dedication of his Temple; and from [l] *Jehoshophat*'s Supplication in it. Which shews us that the Israelites made the Sanctuary or House of God the constant Place of paying their Devotion; not only at the usual times of the Morning and Evening Sacrifices, but on all extraordinary Occasions, as *Jehoshophat* and [m] *Hezekiah* did: And so we find that when God had brought a Plague on *Israel* for their Whoredom and Idolatry, [n] *Moses* and the Congregation wept before the Door of the Tabernacle. And consonant to this, is the Prophet *Joel*'s direction, that the [o] Priests, the Ministers of the Lord should weep between the Porch and the Altar, in making Intercession for the People. As the Ark was moveable, so was the publick Worship, and when it was carried to *Jerusalem*, the Prayers of the People attended it, for [p] thither the Tribes went up, to give Thanks unto the Name of the Lord. And when they were in Exile and Captivity, they address'd their Prayers and their Faces [q] thither: And made their near and remote Applications with all possible expressions of respect and Veneration by a decent and reverent behaviour; Such as *Solomon*, and all the pious Kings of *Israel* after him, exhibited in the Temple, and *Daniel* at a distance from it; as whoever will peruse the Chronicles and the Book of *Daniel*, may find there recorded.

Lev. 19. 30.
[k] 1 Kings 8.
[l] 2 Chr. 20. 9.
[m] 2 Chron. 20. 2 Kings 19.
[n] Numb. 6. 25.
[o] Joel 2. 17.
[p] Psal. 122. 4.
[q] 1 Kin. 8. 48. Dan. 6.

Nor was this only a voluntary Observance paid by them but a duty expected and required by God; insomuch that he threatens grievous Plagues against his People, and forbids [r] *Jeremiah* to intercede in their behalf, because they had prophaned his House, the Place whereupon his Name was called.

[r] Jer. 7. 11. 17.

By which expression of his Name being called upon it, as the learned Mr. *Mede* observes, it signified its being peculiarly his, as appears by the same Phrase, used in other Places of Scripture; implying the like relation of Men to their Proprieties: As when *Jacob* blesseth *Joseph*'s Sons, he saith,

ſaith, [t] *Let my Name be called upon them*; That is, let them be mine, namely, as [u] *Simeon* and *Reuben* are, for they are words of Adoption.

And again, where it is ſaid, That [w] *ſeven Women ſhall lay hold on one Man, and ſay, We will eat our own Bread, and wear our own Apparel, only let thy Name be called upon us.* That is, do thou own us, let us be thine, that it may not be a reproach to us that we have no Husband. And the Church, in her complaint that her Adverſaries had [x] trodden down the Sanctuary, and the People of God's Holineſs had poſſeſſed it but a little while, thus expoſtulates with him for his favouring a People that were none of his; *We are thine, thou never bareſt Rule over them, they were not called by thy Name, or thy Name was not called upon them.*

So that whatever Indignity is offered to God's material Building, the ſame is offered to his Name; and that not only his denominative or participated Name, by which this Houſe is called, and from whence it derives a relative Holineſs; but alſo to his Perſonal Name and Majeſty which are invocated and adored therein. And it is certain as a [y] *Roman* Emperour declared, That though the Materials of the Temple are of ſmall importance, yet the God to whoſe ſervice they are conſecrated, is of great account. And it was the Crime of not diſtinguiſhing the Temple, that made our bleſſed Saviour [z] twice Scourge the Merchandizing Prieſts from thence, that ſince he came to regulate and amend what was amiſs, in reſpect of Holy things, he might purge that place where was their Seat and Reſidence; and this he did, both at the beginning, and towards the concluſion of his Office, that he might end as he began. He therefore intimates the reaſon of his extraordinary concern for it, by calling it his *Father's Houſe*; and, as three of the [a] Evangeliſts relate the Paſſage, quoting that Text, to reprove the Prophaners of it, which was a Prophecy of its becoming a [b] Houſe of Prayer to all Nations, even [c] Gentiles as well as Jews. For tho' the Gentiles might come to the Temple to pray to [d] God, yet they were only admitted as Strangers; but through Chriſt, they were to become Domeſticks of the Houſhold

[t] Gen. 48. 16.
[u] Ver. 5.
[w] Iſa. 4. 1.
[x] Iſa. 63. 18, 19.
[y] Marc. Aurel. ad Gork. Reg. Sicil.
[z] Jeſus cum veniſſet ad Sacra emendanda, bis conſpicuo ſigno teſtatum hoc fecit, Templum, velut ſacrorum ſedem purgando, &c. *Grot. in Jo.* 2.
[a] Mat. 21. 13. Mark 11. 17. Luke 19. 46.
[b] Iſa. 56. 7.
[c] Templum quod ſolum Judæis antea patuerat, jam per Chriſtum omnibus populis patuit. *Forerius in Eſay* 56. 7.
[d] 1 Kin. 8. 41, 42.

of God. Which shews their great mistake, who allow nothing that enjoyned Reverence to the places of God's Worship under the Law, to be of force in the Gospel-Dispensation: Since the Prophet there foretells the Conversion of the Gentiles to Christianity, whom God promises to accept as favourably as he did the Jews; and that while his Temple stood, they should have as easie an access to it. So that the Gentiles should as well partake the privilege of the Natural Seed of *Abraham*, in being admitted into the places of God's Worship, as it is said they shall, in [e] sitting down with *Abraham* in the Kingdom of Heaven.

[e] Mat. 8. 11.

Nor was the regard paid to places consecrated to God's Worship, any Legal Type or Shadow, since we find it continu'd after our Lord had pronounced his remarkable, [f] *It is finished*, with the last breath which he drew upon the Cross. For [g] St. *Luke* informs us, That the Apostles and Disciples with them, returned to *Jerusalem* after the Lord's Ascension, and were continually in the Temple, praising and blessing God; which clearly proves, that the Temple was the constant place of their Devotion. The Greek word which is rendred [h] *Continually*, intimating their dayly performance of it there; and this continued till the time came, of which our Saviour foretold the Woman of *Samaria*, that *neither in* Mount [i] Gerizim, *nor yet at* Jerusalem, *Men should Worship the Father*. That is, till the Temple was destroyed, and the service of God no longer confined to *Jerusalem*; but that Men, according to the Apostle's Canon, [k] Prayed every where, in Oratories erected for that purpose. And that the Christians had such Ædifices set apart for Religious Worship, and those known by the name of God's Churches too, is evident from St. *Paul*'s calling the place of assembling for Devotion at *Corinth*, by that Title, saying, [l] *When ye come together in the* [m] *Church*; which cannot there in any sence be meant of the People, but the Place. And reproving their disorderly Behaviour in it, he opposes their private Houses to the places of Divine Worship, in this Question; *What, have ye not Houses, Brethren, to Eat and Drink in; or despise ye the Church of God?* Signifying thereby,

[f] Τετέλεσται.
[g] 24. 53.
[h] Διαπαντὸς. Acts 3. 1.
[i] Joh. 4. 23.
[k] 1 Tim. 2. 8. Ubicunque Conventus habebuntur. *Grot. in locum.*
[l] 1 Cor. 11. 18.
[m] In domo in qua Conventus habentur. Sicut Συναγωγὴ propriè est ipse Conventus, impropriè locus in quem convenitur, ita Ecclesia utramq; habet significationem. *Grot. in* 1 *Cor.* 11. 18.

by, that only Religious duties, and nothing of Secular concernment, ought to be performed in places ſeparated to God's Service, which ſhould alſo be [n] Sanctified; that is, diſtinguiſhed from others of prophane and common uſe, by a decent carriage and obſervance paid them, as well as by the Sacred Offices that are there performed.

[n] Exod. 29. 43. 2 Chron. 7. 16.

And this will be yet more evident from the ſecond Conſideration of God's eſpecial Preſence in thoſe Material Buildings.

For though the Moſt High, [o] whom the Heaven of Heavens is not able to contain, dwelleth not in [p] Temples made with hands, ſo as to be [q] confined and tied to them, as the Heathen fanſied of their Deities; yet as the Sun, though his Influence is Univerſal [r], does at ſome times ſhine with a more enlivening warmth on one place than another, ſo he who has Heaven for his Throne, and the Earth for his Footſtool, is however pleaſed to preſentiate himſelf more immediately in the places of his Worſhip, than in thoſe of common uſe.

[o] 1 Kin. 8. 27.
[p] Acts 7. 48. & 17. 24.
[q] Καθοικήσει in Hebræo ſignificat contineri poterit. *Groſ.*
[r] Sentiunt omnia calorem Solis vivificum. *Vatab. in Pſal.* 19. 6.

Thus having given Directions for making the [s] Ark, he tells *Moſes* he will meet him there, and commune with him from between the Cherubims. And he promiſes to meet *Iſrael* in the [t] Tabernacle, and that it ſhall be Sanctified with his Glory. Which he oftentimes performed, in the viſible appearances of that brightneſs which was called ſo. Which is a convincing Teſtimony that, though God is Omnipreſent, yet he can and does exhibit himſelf, eſpecially at ſome times, and in ſome places more than others. Now the way by which the Preſence of God is thus determined more to one place than another, is, by the Preſence and Miniſtration of his Angels, [u] who are all Miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation. And that where they are, God is ſaid to be, appears from *Jacob*'s words upon his Viſion of the Ladder, and the Angels aſcending and deſcending, [w] *Surely the Lord is in this place, how dreadful is this place! this is none other but the Houſe of God*; and therefore he gave it the name of *Bethel*. And in [x] *Iſaiah*'s Viſion of the Lord ſitting upon his Throne, we read that his Train filled the Temple, which the

[s] Exo. 25. 22.
[t] Exo. 29. 43.
[u] Heb. 1. 14.
[w] Gen. 28. 16, 17.
[x] Iſa. 6. 1.

Septuagint renders, [y] *The Houſe was full of his Glory*, which what it was is eaſily known, ſince it immediately follows, *and the Seraphim ſtood about him.*

[y] Πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ. LXX.

And thus in [z] *Eccleſiaſtes*, when we read from the *Hebrew*, *Neither ſay thou before the Angel*; The *Septuagint* hath it, [a] *before the Face of God*; making the Angel, and God's Preſence, all as one.

[z] Eccleſ. 5. 6.

[a] Πρὸ προσώπου τοῦ Θεοῦ.

It was this made *David* ſay, [b] *I will praiſe thee before the Gods*, (which the *Septuagint* renders, [c] *in the Preſence of the Angels*) when he would worſhip, as he afterwards explains himſelf, *towards the holy Temple*; that is, the Sanctuary, in the Court whereof it was uſual for the People to ſtand at the time of divine Service.

[b] Pſ. 138. 1.

[c] Ἐναντίον Ἀγγέλων.

And it is St [d] *Auguſtine*'s Obſervation, that he prayed there, becauſe God did there more eſpecially exhibit himſelf, and his Preſence was there more ſacred; on the account of the Preſence of his Angels, which was repreſented by the Angels pictured on the Ark: And we find them too called [e] the Cherubims of Glory, called in the Old Teſtament *Schechinah*, which ſignifies abiding. Beſides this, the Angels have been thought, as well under the new Teſtament as the Old, to be attending in the Places of God's Worſhip, and aſſiſting at it; and indeed there is greater reaſon for it, ſince God is worſhipped now in Spirit and in Truth, a more refined and pure Devotion than that of the legal Sacrifices.

[d] Quia ibi ſacratior Præſentia Domini erat. *Aug.* in Pſ. 138.

[e] Heb. 9. 5.

[f] *Tertullian* tells us of the Angel of Prayer ſtanding by; and [g] *St Chryſoſtome* reprehending the levity and indecency of a Perſon laughing in the Church, puts the Queſtion thus, Knoweſt thou not that thou ſtandeſt with the Angels, that thou ſingeſt and praiſeſt God along with them? referring to that very ancient Form in the Liturgy, ſtill uſed at our Communion-Service: *Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnifie thy glorious Name.*

[f] De Orat.

[g] Οὐκ οἶδας ὅτι μετ' Ἀγγέλων ἕστηκας.

To conclude this Point with an undoubted Teſtimony, let us conſider St. *Paul*'s direction about behaviour in the [h] Church, where he reproves the indecent Garb of the Women, in having their Heads uncovered; and tells them that

[h] 1 Cor. 11. 10.

that they ought to have [i] Power, or a Veil (as it is in the *Hebrew*, whoſe Theme ſignifies Dominion over any thing) over their Heads and Faces, to ſignifie their ſubjection to their Husbands: and the reaſon he gives for it, is, becauſe of the Angels, it being a requiſite Piece of Modeſty in ſo auguſt a Preſence, and a Leſſon taught them by the example of thoſe holy Spirits, who by covering their Faces with their [k] Wings, teſtifie their Subjection to God.

[i] Ἐξουσίαν.

[k] Iſa. 6. 2.

And this leads me to enquire by what means the material Building or Houſe of God is ſlighted and prophaned: And that appears, by the Text juſt quoted, to be done by an indecent and irreverent Carriage in it, ſuch as does not anſwer the dignity of the Place, and the reſpect due to it on the Conſiderations before mentioned. Now what a due and reſpectful Carriage is, we may learn from the Performances of others, in their approaches into God's Preſence.

[l] At the dedication of the Temple, it is particularly remarked that all the Congregation of *Iſrael* ſtood while *Solomon* bleſſed them, and *the King himſelf* [m] *ſtood before the Altar of the Lord and ſpread forth his Hands to Heaven*: Where by *ſtood* is certainly meant he kneeled, as appears at the [n] Concluſion of his Prayer, when 'tis ſaid, *he aroſe from before the Altar of the Lord from kneeling on his Knees; and then he ſtood and bleſſed the Congregation.*

[l] 1 Kin. 8. 14.

[m] ver. 22.

[n] ver. 54, 55.

So when *Moſes* had made an end of his charge to *Iſrael* about the keeping of the [o] Paſſover, the People bowed the Head and worſhipped. And in another relation of *Solomon*'s dedication of the [p] Temple, we read he kneeled as he began his Prayer. And again we find that when [q] *Hezekiah* and the People had made an end of offering, they bowed the Head and Worſhipped. Kneeling we read was [r] *Daniel*'s Poſture at his Devotion, and [s] *Ezra*'s; nay, under the Goſpel (and indeed we ought to conclude it rather neceſſary, than wonder why it ſhould be uſed) Kneeling was an Apoſtolick Practice. [t] St. *Peter* kneeled when he raiſed *Tabitha* to life. And [u] St. *Paul* bowed the Knee in making interceſſion for the *Epheſians*. And the whole Church of [w] *Epheſus* was in this Poſture with him, when he took his leave of them

[o] Exod. 12, 27.

[p] 2 Chron. 6. 12, 13.

[q] 2 Chron. 29. 29.

[r] Dan. 6. 10.

[s] Ezra 9. 5.

[t] Acts 9. 40.

[u] Epheſ. 3. 14.

[w] Acts 20. 36.

[x] Luke 22.41. them at *Miletus*. Nay we read of a [x] greater than all these, even the Son of God himself, upon his Knees, at his approaches to his Father; who by commanding *Moses* to put off [y] Exod. 3. 5. Josh. 5. 15. his [y] Shooes, because the Place whereon he stood was holy Ground, that is, was sanctified by his appearance in the Bush, has given sufficient evidence that he expects some expression of Reverence at Mens appearing in his Presence and especially in his House, where it is more immediate

And as no Man can be ignorant, what a decent and respectful Carriage is towards God's House; so few are so ill bred and rude that do not exhibit it to their Superiours.

[*] Templum Domus non Confabulationis, non Speculationis, non Potationis, non Comessationis, *à Lapide in Mat.* 21.

But God's House is prophaned in another respect, when it is put to any other use but that to which it was dedicated. [*] It is not a Place for eating and drinking in; a Place for assignations and discoursing business, or a Place to be made an House of Merchandice; for when our Lord had purged the Temple, he would not suffer any [z] Vessel to be carried through it.

[z] Mar. 11 16. Σκεῦος, Vas: quæ vox quæcunque utensilia, instrumenta, vel arma significat, Dominus prohibuit ne sarcinam quamvis gestans aut sportulam, aut aliquid simile, per Templum transiret. *Villalpand Tom.* 2. in *Ezec.* 40. *lib.* 3. *cap.* 9.

Videbantur licite vendi in Templo quæ adhuc emebantur, ut in eodem Templo offerentur Domino; sed nolens ipse Dominus aliquid in Domo sua terrenæ negotiationis, ne ejus quidem quæ honesta putantur, exhiberi, dispulit Negotiatores injustos, & foras omnes simul cum iis qui negotiabantur, ejecit. Quid putamus faceret, si rixis dissidentes, si fabulis vacantes, si risu dissolutos, vel alio quolibet scelere reperiret irretitos, qui hostias quæ sibi immolarentur, ementes in Templo vidit, & eliminare festinavit?

And now I come to consider in the third place the evil of prophaning the House of God in any of these ways, which will appear in this, that 'tis a Violation of God's Right and his positive Command; 'tis a sacrilegious robbing him of the use of his own property, and breaking down the Fence he has made about it, by strict injunctions of an awful deference to it, and religious performances in it. And they who are guilty of dishonouring this House of God, shall find he will revenge it sharply on them, will drive them from the benefit [a] Ps. 89. 32. and enjoyment of it, will visit their transgression with the Rod and their Iniquity with Stripes.

Thus

Thus having conſidered the Text, as intending a material Building, I proceed to treat of it, as it may be accommodated to reſpect a Corporal Edifice, the Body of Man, and ſhall purſue my firſt Method, and obſerve,

Firſt, The Regard due to it.

Secondly, The means by which it is defiled and made a *Houſe of Merchandice.*

Thirdly, The Evil of ſo abuſing it.

Now the Regard due to this Houſe of God, will appear from the two Prior Conſiderations, which beget a Reverence for his Material Temple.

Its Dedication to him, and Conſecration by him. How peculiar a Right and Property God has in his Creature Man, he has ſufficiently declared by the Sacred Impreſs [b] ſtampt upon him, wherewith he marked him for his own, and dedicated him to his Service. So that to fear [c] God and keep his Commandments, is the whole of Man, 'tis his Duty and Intereſt, 'tis his [d] Wiſdom and his Underſtanding; 'tis the deſign of his Creation, and the accompliſhment of his Happineſs. And as God made Man for himſelf, ſo he Hallows and [e] Conſecrates him to that uſe, by the [f] Inhabitation of his Holy Spirit. [g] He dwells in him, and thereby ennobles and exalts him to an Eminency above all other Sublunary [h] Creatures; nay, even almoſt to the height of Angels. And ſure there muſt be an extraordinary Veneration due to what God has appropriated to himſelf, to what he has choſen for his Reſidence, and for which he has expreſt the tendereſt affection and regard.

But, alas! this Houſe of God is too often made a Houſe of Merchandice, when Men [i] ſell themſelves, like *Ahab*, to work wickedneſs, and to do evil in the ſight of the Lord, and ſacrilegiouſly convert thoſe places to the Devil's uſe, which were deſigned for the reſidence of the Holy Ghoſt.

When their Throats become ſo many open [k] Sepulchres, when their [l] Tongues are given to Evil, and their Mouths to frame Deceit; ſo that the poyſon of [m] Aſps is under their Lips, and their [n] Mouth is full of Curſing and Bitterneſs; when their [o] Eyes are full of Adultery; when there is [p] Miſchief in their Hands, and their Right-hands are filled with Bribes; when

[b] Gen. 1. 27.

[c] Eccleſ. 12. 13.

[d] Job 28. 28.

[e] Omnes Templa Dei ſumus, illato in nos & conſecrato Spiritu Sancto. *Tertull. de cultu fœm. altero.*

[f] Rom. 8. 9, 11.

[g] 2 Cor. 6. 16. Eph. 3. 17. 1 Joh. 4. 13.

[h] Pſal. 8. 5.

[i] 1 Kings 21. 20. 2 Kin. 17. 17.

[k] Pſal. 5. 9.

[l] Pſal. 50. 19.

[m] Pſal. 140. 3.

[n] Pſal. 10. 7.

[o] 2 Pet. 2. 14.

[p] Pſa. 26. 10.

[q] Prov. 1. 16.

Iſa. 59. 7. [q] Iſa. 63. 17. Jer. 17. 9. [r] Pſa. 66. 18. [s] Iſa. 1. 6. when their [q] Feet run to Evil, and are ſwift to ſhed Blood; when their [r] Hearts become hardned and deceitful, and they [r] regard Iniquity in them; ſo that from the [s] Sole of the Foot, even unto the Head, there is no ſoundneſs in them, but Wounds and Bruiſes, and putrefying Sores. By theſe means they alienate themſelves from God, whom they ought to glorifie in their [u] Bodies, as well as their Spirits, which are his; and to conceal the Robbery they commit, deface his Image ſo with their many Inventions, that they are not to be known for God's, either Works or Dwellings.

[u] 1. Cor. 6. 20.

Theſe are the means by which the Corporal Edifices or Houſes of God are deſecrated and prophaned: And the evil of this abuſe is great in two reſpects.

Firſt, It is a moſt injurious Sacrilege, and robs God of what is his by an undoubted right.

[w] Pſal. 119. 73. Job 10. 8. [x] 2 Cor. 5. 1. His Almighty Hands firſt [w] made and faſhioned our Earthly [x] Houſe of this Tabernacle, as the Apoſtle calls Man's Body; and as he took pains about it, in the rearing of the Building, ſo he ſtill keeps it in repair; *For in him* [y] *we live and move, and have our being.* What Impiety is it then, to pollute and prophane what he has cleanſed and ſanctified, and by that means [z] drive him from the Habitation which he provided for himſelf? For there can be no agreement [a] between the Temple of God and Idols, that muſt be ſtill kept [b] Holy, as he is, or elſe he will forſake it: For [c] *Holineſs becometh his Houſe for ever.* And how can he that is of [d] purer Eyes than to behold Evil, and cannot look upon Iniquity, continue where it is dayly practiſed? No, he will retaliate the injury offered him, by [e] withdrawing himſelf from that place which he finds eſtranged from him.

[y] Acts 17. 28.

[z] Ejus Templi æditua & antiſtes eſt Pudicitia, quæ nil immundum ac prophanum inferri ſinat; ne Deus ille qui inhabitat, inquinatam ſedem, offenſus derelinquat. *Tertull. de cult. fem. altero.*

[a] 2 Cor. 6. 16. 1 Cor. 3. 16. [b] Lev. 11. 44. [c] Pſal. 93. 5. [d] Hab. 1. 13. [e] Heb. 10. 38. [f] 1 Cor. 3. 17. [g] Mat. 25. 41. And in that conſiſts the ſecond Evil of abuſing his Corporal Houſe, which is their ruine who are guilty of that Crime. For *if any Man defiles the* [f] *Temple of God, him will God deſtroy*, ſays the Apoſtle, and that by a puniſhment ſuited to the Sin, in condemning him to dwell for ever with the Company which he choſe to entertain, and making that Body which he dedicated to the Devil's ſervice, become Fuel for the *Everlaſting Fire* [g] *prepared for the Devil and his An-*

Angels. For he that will not [h] purifie himſelf, even as God is pure, can have no reaſonable hope or expectation of becoming like him in any other reſpect, or of [i] ſeeing him as he is. For how ſhall he be admitted to a participation of his Bliſs, who would not be conformable to the Example of his Purity?

[h] 1 Joh. 3. 3.
[i] Heb. 12. 14.

Certainly he that would not ſuffer God to dwell with him in his Earthly Tabernacle, ſhall not be allowed a reſidence with God in his Heavenly [k] Habitation, but ſhall be excluded thence, and kept [l] without, among thoſe who made the Corporal Houſe of God a Houſe of Merchandice, by yielding their Members [m] Servants to Uncleanneſs, and to Iniquity unto Iniquity, for *the* [n] *Wages of Sin*, which *is Death*.

[k] Pſa. 15. 1, 2.
[l] Rev. 22. 15.
[m] Rom. 6. 19.
[n] Rom. 6. 13.

And now having conſidered what Reſpect is due, both to the Material Building and Corporal Ædifice, or Houſe of God, by what means each of theſe is abuſed and made a Houſe of Merchandice, and the evil of ſo prophaning them, I proceed to treat of the Text in reference to a Spiritual Structure, the Univerſal Church of God, which is his [o] Building, raiſed upon the [p] Foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the head Corner-ſtone; in whom all the Building, fitly framed together, groweth unto a Holy Temple in the Lord.

[o] 1 Cor. 3. 9.
[p] Eph. 2. 20, 21.
[q] Ἀκρογωνιαίου.

Now in this Building we may find what was Propheſied of the laſt Temple among the [q] Jews; *The Glory of this latter Houſe is greater than of the former*, whereof we have treated. So that there is a much greater Regard and Veneration due to it; and that firſt on the account of its nearer relation to God, and being more immediately his; and ſecondly of his more ſignal and eſpecial preſence and abode in it.

[q] Hag. 2. 9.

The Church, which is a Collection of Chriſtian believers, is God's by a manifold Right and ſeveral indubitable Titles.

[r] Rom. 1. 6, 7.
[s] Ἐκκλησία.
[t] Κλῆτοι.

Firſt, It is his by [r] Calling, as the very [s] Name of it imports, and as the [t] Members are ſaid to be. He [u] called it out of all Nations, and gathered it from the [w] ends of the World.

[u] 1 Cor. 1. 2. Acts 2. 39.
[w] Iſa. 43. 6. Jer. 16. 19.

[x] Act. 20. 28.

[y] Περιεποιήσατο. fecit ut exiſteret, qui juſtiſſimus acquirendi modus. *Grot in locum.*

[z] Iſa. 56.5. 62,2. Acts 15.17.

[a] Eph. 1. 22.

[b] Mat. 28.20.

[c] Mat. 18.20.

[d] 1 Tim. 6.5.

[e] Joh. 6.26, 48.

[f] Mat. 13. 14.

[g] Mat. 13.46.

[h] Pro. 23.23.

[i] Mat. 6.33.

Secondly, it is his by acquiſition, he [x] purchaſed it with the Blood of his Son, and therefore the Apoſtle uſes a Greek Word there to ſhew his Title to it by an [y] acquiſitive Right, as denoting it to be not only proper and perpetual, but acquired at a difficult and coſtly rate, as indeed it was, ſince his Blood paid the Purchace of it.

And being his by ſo juſt a Claim, God has marked it for his own, by inſcribing his Son's [z] Name on it, and making him its [a] Head.

And becauſe the Body cannot ſubſiſt in a State of Separation from the Head, he has promiſed to continue with it to the [b] end of the World, to actuate and inform it; nay, that where [c] any two or three Members of this Body are gathered together in his name, he will be in the midſt of them. And that he ſeveral times performed in the ſoften appearances he made to them, and in the viſible Deſcent of the Holy Ghoſt upon them, and the diverſity of Gifts diſtributed among them.

Now this Houſe of God may be made an Houſe of Merchandice in theſe reſpects.

Firſt, when the Profeſſors of Religion make [d] Gain their Godlineſs; and regard not the Spiritual, but Temporal Advantages of God's Service; when the [e] Loaves and Fiſhes, reliſh better with them than the Bread of Life, and their Deſires are rather to be fed than taught: Thus making God's holy Worſhip Stalk to their unhallowed Purpoſes, as the *Phariſees* for a Pretence, made [f] long Prayers while they devoured Widows Houſes; when inſtead of laying out all their Stock to purchaſe that [g] Pearl of price, the Kingdom of Heaven, they reſolve to make it pay them well for their pains in ſeeking it; and unleſs Truth, which the Wiſe Man adviſes them to [h] buy, and not to ſell, will bribe their aſſent to it, by preſenting them with great Advantages, undervalue and reject it.

So that they never ſeek the [i] Righteouſneſs of God's Kingdom, but through an expectation of all other things being added to them, to make it a good Bargain.

And ſince their Piety is Mercenary, and they enliſt themſelves to fight under Chriſt's Banner, only for their Pay, making

making the Poſſeſſion of the things below, the ſole inducement to deſire the things above; is not this to make a Trade of Religion, and to turn the Church of God into a Market-place, where their Conſcience is expoſed to Sale by Auction, and not to be purchaſed, even by God himſelf, unleſs he is the higheſt Bidder?

Χειστέμποροι, Chriſtum mercantes. *Ignat. Epiſt.* 3.

But there is another means of making the Houſe of God a Houſe of Merchandice: and that is by thoſe who have the Stewardſhip and Overſight thereof, I mean thoſe who take Holy Orders, and the Cure of Souls upon them, for the ſake of Gain and Intereſt, and thoſe who admit them to that Dignity and weighty Charge, on the like account.

The firſt of theſe come into the Church, only as [k] *Noah*'s Dove did the firſt time to the Ark, becauſe they want a reſting Place, and contrary to the Apoſtle's Canon, take the Miniſtry upon them by conſtraint. They may perhaps wiſh as heartily as the Pſalmiſt to be [l] Door-Keepers in the Houſe of God, but wou'd not [m] ſhut the Doors for nought, or kindle Fire on his Altar *gratis*. And what can be expected, but that they who take the overſight of God's Flock, more for [n] filthy Lucre, than of a ready Mind, who teach for [o] Hire and divine for Money, ſhou'd purſue their main deſign, and be buſier in fleecing than in feeding their Charge; and more diligent to reap their Peoples [p] carnal things, than to ſow unto them Spiritual things.

[k] Gen. 8. 9.
[l] 8. 4.
[m] Mat. 1. 10.
[n] 1 Pet. 5. 2.
[o] Mic. 3. 11.
[p] 1 Cor. 9. 11, 15.

And while they ſo far vary from the Apoſtles way, who uſed none of thoſe things, nor needed a [q] Cloak of Covetouſneſs, that through [r] Covetouſneſs they make [s] Merchandice of Men's Souls, emptying their Purſes, and ſelling them to the Devil; while, like [t] *Eli*'s Sons; they uſe the Prieſthood for an authority to rob and ſpoil the People: What is this, but to turn the Houſe of Prayer into a Den of [u] Thieves, by Preying on the Flock, which muſt needs be in an ill condition, when it has ſuch Wolves for its Shepherds, as will give it occaſion

[q] 1 Theſ. 2. 5.
[r] 2 Pet. 2. 3.
[s] Caupona-buntur vos, emungent Crumenas veſtras & vos vendent Diabolo. *Vat. in locum.*
[t] 1 Sam. 2.
[u] Λῃςων, Vox non tam latronem quam Specum convertit qui Lucrum de Religione ſectatur, Cukuſque ejus, non tam Cultus Dei, quam negotiationis Occaſio eſt. *A Lapide in Mat.* 21.

Prædonem ſonat. *Grot. in Mat.* 21. 13. Latro eſt, & Templum in Latronum

to complain, as one did, that he had more Sheep deſtroyed in Sacrifices to *Hercules* for the ſafety of his Flock, than cou'd have been devoured by Wolves for want of his defence? For if Intereſt be their End in entering into the ſacred Calling, and their [w] Belly is the God to whom they become Prieſts; and if they mind Earthly Things, the Things of this World more than thoſe of Jeſus Chriſt, their whole Life will be a continued [x] Idolatry, Simony and Sacrilege.

[w] Phil. 3. 19.

[x] Coloſ. 3. 5.

It was not ſo much a Crime in *Simon Magus*, whoſe Sons they are, that he wou'd have bought the Holy Ghoſt of the Apoſtles, as that he deſigned to make it a profitable Purchace, and enrich himſelf by ſelling ſpiritual Gifts: And they make near Approaches to his Impiety, who abuſe the holieſt of things, their Orders, to ſerve the unholieſt, their Avarice; and by this means make both the Prieſthood, and the Offering of the Lord [y] abhorred. And how can they who purchaſe either Orders or Livings in the Church, clear themſelves from a Suſpicion of having this Simonaical Deſign, any more than from the certain Guilt of Simony and Perjury, ſince, if their regard had been rather to the conſcientious Execution of the Office than the enjoyment of the Benefice they wou'd wait with Patience, till it ſhou'd pleaſe God to [z] call them to it by fair and lawful means, unleſs they think he has effectually called them to what he has enabled them to buy? For this is to [a] run before they are ſent, and to propheſie without his ſpeaking to them; nay, they overleap the Fold, and come not in by the [b] Door, which is Chriſt, and are declared Thieves and Robbers by our Saviour, and their Orders pronounced void, and what they, 'tis like, wou'd be more concern'd at, their Livings too, by ſeveral [c] Councils. One whereof forbids Biſhops on any account to take any Gratification for conferring Orders, and gives this reaſon, Becauſe it is a Crime for a Prieſt to be corrupted by a [d] Saleable Inclination; and therefore decrees, That if any one ſeeks the Prieſthood by [e] Marketing with Money through an execrable Ambition, he ſhall be caſt off as a Reprobate, becauſe the

Hic Spiritus Sanctus Simonem, gratiæ Dei nundinatorem, à ſancto conſortio exhæredat, cujus deteſtabiles auſus ultrix ruina confundit. *Magdeburg. Cent. 3. cap. 4. Cyp. lib. 4. Ep. 1.*

[y] 1 Sam. 2. 17.

[z] Heb. 5. 4.

[a] Jer. 23. 21.

[b] Joh. 10. 1, 7.

[c] Concil. *Aurel. 2. can. 3, 4. A.D. 533.* Concil. *Rom. A.D. 1078.*

[d] Venalitate cupiditatis.

[e] Per Pecuniæ nundinum.

the Apoſtolick Sentence has declared that the Gift of God, is by no means to be [f] bought.

'Tis true, he that deſires the Office, whether of Prieſt or Biſhop, deſires [g] a worthy Work, but being a [h] Work, which implies difficulty and hardſhip, and more of [i] Labour than of Dignity; He who thruſts himſelf into it, gives the World occaſion to ſuſpect, that it is to encreaſe his own Stock, rather than his Lord's, for we know what the Wiſe-Man's Senſe is, [k] that he who makes haſte to be rich, ſhall not be innocent; and then there will be little Ground to hope that he ſhou'd maintain that [l] Hoſpitality or Practice, that Communicative Charity, that is one of the neceſſary Duties of his Calling, for he that haſteth, hath an [m] evil Eye, that is, ſays *Mercer*, is baſe and covetous, without pity or Compaſſion; not conſidering that Poverty ſhall come upon him, or as it is in another Place, That an Inheritance may be gotten haſtily at the [n] Beginning, but the End thereof ſhall not be bleſſed. Which perhaps may be a more reaſonable Ground of the Failures too frequently obſerved among the Poſterity of Clergy-men, than that to which it is attributed by the Church of *Rome*, Their being the Iſſue of the Marriage-Bed. For while they are Sollicitous to leave their Children rich in a Worldly Fortune, they neglect to bequeath them a more laſting Treaſure, that of their own Piety and Alms-Deeds. And while they ſtrive to ſhun the Cenſure of being [o] worſe than Infidels, they incurr it moſt by not making a right Proviſion for their Families.

Thus, like the Eagle, ſnatching the Sacrifice from the Altar to feed her young, they bear the Puniſhment of their crime along with it, a Coal, that ſets their Neſts on Fire; and become as injurious to their own Houſes as they are to God's, by making it a Houſe of Merchandice.

But this could not be effected on this account, were it not to be done in another reſpect, I mean the ſelling Spiritual things, whether Orders or Livings, or what is nearly allied to it; the diſpoſing of them more for favour and affection, than through any regard to the Capacities

[f] Acts 8.
[g] 1 Tim. 3.1
[h] Ἔργον, Opus arduum & difficile.
[i] Epiſcopatus nomen operis non honoris. *Aug.* 19. *de Civit. Dei cap.* 19. Opus perqued humilitate decreſcat, non ſtigio intumeſcat. *Hieron. explicat. Epiſt.* 83. *ad Oceanum.*
[k] Pro. 28. 2
[l] 1 Tim. 3.2
[m] Pro. 28.2
[n] Pro. 20. 2
[o] 1 Tim. 5

pacities and Merit of Persons; and that not by Lay-Patrons only, but by some who have been [p] Stewards of God's House, and should be its Guardian [q] Angels to defend it from such Injuries.

[p] Tit. 1. 7.
[1] Cor. 4. 1.
[q] Rev. 1. 20.

It were to be wished, that no Age had ever produced an Instance of such Practices, to have occasioned their being mentioned; but since the Church has been so unhappy, that even the Head of it was sold by one of his [r] Apostles, we cannot wonder to find a Merchandice made of meaner things, by some who pretend to be the Apostles Successours; that either to gratifie their own covetous dispositions, or the importunity of some Friend, whom they are unwilling to disoblige, they regard not whom they admit to the Pastoral Charge, but prefer the Person that comes recommended by a rich Present, or some great Man's Letter, though he has too little Learning for a Parish-Clerk, and scarce as much Religion as becomes a Sexton. Thus doth a [s] Gift blind the Wise, and make [t] room for the Man that brings it. Were the God they serve like *Jeroboam*'s Calves, it were no matter if like him, they made Priests of the [u] meanest of the People; nay, such wou'd be more suitable to the Gods they were to serve. But to turn *Beth-el* into [w] *Beth-haven*, to make the House of God a House of Wickedness, is intolerable.

[r] Mat. 26. 15.
[s] Exod. 23. 8.
[t] Prov. 18. 16.
[u] 1 Kings 12. 31.
[w] Hos. 4. 15. Beth-el, domus Dei, Beth-haven, domus iniquitatis.

But admit a Person never so well qualified in other respects, he that would be a *Simoniack*, is unfit to have [x] Part or Lot in the dispensing God's holy Word and Sacraments; he is unworthy to be admitted into the Society of the Evangelists; for he is in the [y] Gall of bitterness, and in the bond of Iniquity; the wrath of God and an extraordinary punishment, which in Scripture Phrase is often exprest by [z] Gall, hang over him; and how shall he [a] Bless others, who is himself Accursed? Or how distribute the Body of Christ, who is not in Christ?

[x] XX. οἶκον, ὃν οἶκον ἀδικί-ας, *Theodotion.* Acts 8. *Pras. in locum.* Κολὴν πικρί-ας.
[y] Jer. 8. 14. Lamen. 3. 5. Decret. 2. Pars, cap. 12.

He that employs such an one to feed God's Flock, can expect only the deligence of an [b] Hireling from him, who will carefully look for his Reward; but our Saviour has told us how he will perform his [c] Work. And will not the Blood of those Sheep, who miscarry through such neglect,

[b] Job 7. 2.
[c] Joh. 10. 12, 13.

neglect, and for want of wholeſom Food adminiſtred in due [d] ſeaſon, lie crying at the Door of him who committed them to ſo ill a Shepherd? And if any one has no more concern for the Glory of God, and the Honour of Religion, nor for the Salvation of thoſe precious Souls, that were purchaſed with the Blood of Chriſt, that he proves ſo ill a Steward, will it not be a deſerved puniſhment for him to be called to give an [e] account of his Stewardſhip, to be ſcourged out of the Church, and have [f] another take his Office? Nay, it would be a mercy, if Vengeance ſhould not purſue him farther, even to the excluding him from the Joy and Glory of that Houſe of God, which is [g] eternal in the Heavens; of which many, by his negligence and Male adminiſtration, have fallen ſhort; while he *made the Houſe of God*, committed to his care on Earth, *a Houſe of Merchandice*.

[d] Mat. 24. 45.

[e] Luke 16. 2.

[f] Pſal. 109. 8.

[g] 2 Cor. 5. 1.

Now having conſidered how the Spiritual Houſe of God may be made *a Houſe of Merchandice*, let us inquire into the Evil of ſo abuſing it; and we ſhall find it great in ſeveral Reſpects.

[h] *Simony*, which derives its Name from *Simon Magus*, who would have bought the power of conferring the Holy Ghoſt from the Apoſtles, and is of an ancient ſtanding. The firſt Hereſie broached in the Chriſtian Church, is defined to be a [i] ſtudious deſire to buy or ſell Spiritual things, or things annexed to them: So that they are guilty who either buy or ſell Spiritual things or their Appendages, or who deſire to obtain or to conferr ſuch things, not freely, but by contract, making amends for them by ſomething of eſtimable value. The [k] Caſuiſts make three ſorts of it; Mental, which conſiſts only in the Will: Conventional, when a Bargain and Agreement is poſitively made; and Real, when that Bargain is perform'd, or any thing done or given for obtaining Spiritual things. The [l] School-men mention three ways of contracting *Simony*, which they call, The [m] gift of the Hand, of the Tongue, and of the Attendance. By the firſt they underſtand Money, or any other valuable thing that may be taken in the Hand. By the ſecond they mean the [n] Favour and Patronage of Men; as

[h] Greg. in Regiſt. Epiſt.

[i] Azorii Inſtit. Moral. *part.* 3. *lib.* 12. *cap.* 1.

[k] Ibid.

[l] Gloſſa 1. prim Quæſt. 1. in ſumma Aquin. 2da. 2dæ. Quæſt. 100. Art. 5.

[m] Munere à manu, à lingua, ab obſequio. *Aquin. ibid.*

[n] Favor vel patrocinium, vel preces hominum. *Aquin. ibid.*

as for Example, When one gives another ſome Spiritual thing for his Recommendation to ſome Perſon by whom he expects Advantage upon that account. By the Gift or Reward of the Attendance, they intend the [o] Service that is paid to another; which is not meant of ſuch [p] Service as tends to the benefit of the Church, or the aſſiſtance of its Miniſters; ſince the very Devotion of that Service, renders him that pays it, worthy of Eccleſiaſtical [q] Preferment.

[o] Miniſterium quo quis inſervit alteri. *Ibid.*

[p] Si aliquis Clericus alicui Prælato impendat obſequium honeſtum ad Spiritualia ordinatum, puta ad Eccleſiæ utilitatem, vel miniſtrorum ejus auxilium, ex ipſa devotione obſequii redditur dignus Eccleſiaſtico beneficio, ſicut & propter alia bona opera. *Aquin. 2da 2dæ Quæſt.* 100. *Art.* 5.

[q] Eccleſiaſticis utilitatibus deſervientes, Eccleſiaſtica dignum eſt remuneratione gaudere. *Greg. in Regiſtro Epiſt.*

[r] *Simon* offered Money to them who deſpiſed the Riches of this World; and thought, that in having nothing they [s] poſſeſſed all things; though he ſaw others who ſold their Lands and Houſes, and laid the prices of them down at the Apoſtles [t] Feet, to be diſtributed to the Poor, according as every Man had need; and he conſidered not, that they who ſo little valued Money, would not ſell the Power of the Holy Ghoſt for gain. And ſuch as ſeek to obtain it on this account, ſhall loſe it utterly; for that bleſſed Spirit will never reſide with them whom the Son of God drove out of the Temple. Was *Eſau*, for ſelling his Birth-right, to which the Prieſtly Office was annexed, called a [u] Prophane Perſon: That is, an irreligious violator of Holy things; that deſpiſes, and as it were, [w] treads them under-foot; and therefore ought to be driven and kept at a diſtance from them.

[r] Cyril. Jeroſ. Catech. 16.

[s] 2 Cor. 6.10.

[t] Acts 4.35.

[u] Decreti, ſecunda pars, cap. 11.

[w] Heb. 12.16. Prophanus, qui ſacra conculcat, violat, negligit, quaſi procul à fano eliminandus. Procul eſte profani. Βέβηλος, prophanus, ἀπὸ τῆς βηλοῦ, à pavimento quod à quovis calcatur, nam prophana omnibus ad calcanda propoſita ſunt. *Grot. in locum.*

Did an Angel ſtand with a drawn Sword in [x] *Balaam*'s Way to ſlay him, for loving the [y] Wages of Unrighteouſneſs ſo well, that he would Curſe God's People for the [z] Rewards of Divination? And did the Leproſie of *Naaman* cleave to [a] *Gehazi*, for taking what the Prophet had refuſed? And ſhall not theſe, no leſs Prophane Perſons, like *Eſau*, not find [b] Repentance, though they ſeek it weeping? Shall not they who have ran [c] greedily after the Error of *Balaam*, for reward, have a

[x] Num. 22.22.

[y] 2 Pet. 2.15.

[z] Num. 22.7.

[a] 2 Kin. 5.27.

[b] Heb. 12.17.

[c] Jude 11.

Woe

[d] Woe denounced againſt them? And ſhall not they who commit *Gehazi*'s Crime, receive as great a Puniſhment? Nay, ſhall they not fall under the dreadful Curſe, of having their Money periſh with them? Much more might be added, to ſhew the Evil of this Sin; but it may ſuffice to conſider, the Senſe that the Church from the beginning had of it, which the great endeavours that have been uſed for its ſuppreſſion fully manifeſt.

[d] Acts 8. 20.

The Canons which bear the Title of *Apoſtolick*, Decree [e] every Biſhop, Prieſt or Deacon, who obtains the Dignity for Money, and him alſo who admitted them to it, to be Depoſed and driven from the Communion. And [f] *Zonaras* obſerves, That though to inflict a Judicial Puniſhment twice for one Fault, was not allowed in other Caſes; yet it was uſual in this, becauſe of the greatneſs of the Crime.

[e] Ὁ τυχὼν Ἐπισκοπῆς, &c. Ap. Can. 29.

[f] In Can. 25.

[g] *Tarraſius* Patriarch of *Conſtantinople*, affirms, That the Heretick *Macedonius*, (who repreſented the Holy Ghoſt as a ſervile Spirit) is more Tolerable, than they who buy and ſell his Gifts: For he that ſells, does it as a Maſter of him; and he that buys, does it with a deſign to be ſo.

[g] Epiſt. ad Adrian. Papam.

If we conſult the Church Hiſtory, we ſhall find that this Hereſie has been condemn'd, as at firſt by [h] St. *Peter*, ſo all along down to our preſent days.

[h] An. Do. 35.

Cardinal [i] *Baronius* gives us an account of ſome Simoniack Biſhops Tried in the Councils of *Conſtantinople* and *Epheſus* by St. *Chryſoſtom*. He tells us too of the endeavours of *Gennadius* to extirpate [k] *Simony* from the Church of *Conſtantinople*. How the Emperor [l] *Leo Macellus*, wrote againſt it. How King [m] *Athlaricus*, at the inſtance of Pope *John*, condemned it. And [n] *Spondanus* makes this Remark upon it, to ſhew how execrable a Sin it is, That ſince the Canons of the Church could not prevail againſt it, they were forced to implore and uſe the help of an *Arian* King. And ſeveral [o] Councils afterwards have made it their great endeavour to oppoſe and condemn this Evil. As in 567. [p] Biſhops are forbid to take Money for any Spiritual Promotions; and 'tis declared not only Sacrilege, but Hereſie, by the [q] Eccleſiaſtical Precepts. And in [r] 559. it was Decreed,

[i] Annal. Eccl. A. D. 400.
[k] A. D. 459.
[l] A. D. 469.
[m] A. D. 533.
[n] Epitome.
[o] Concil. Chalced. Can. 2. 4tæ. Synodi
[p] Concil. Turonen. Can. 27. Nullus Epiſcoporum, &c.
[q] Dog. Eccl. cap. 72.
[r] Concil. Aurelian. 5. Can. 10.

creed, That a Biſhop promoted for Money, ſhould be Depoſed.

How this Hereſie grew in the time of [f] *Gregory* the Firſt, and how induſtrious he was to ſtop its growth, appears from his ſeveral Epiſtles; in [t] one of which he expreſſes himſelf thus: Becauſe we are informed, that in the Eaſtern Churches no one is promoted to the Sacred Office, but for Reward, if your Brotherhood finds it ſo, offer this firſt Oblation to Almighty God, to drive the Simoniack Hereſie from the Churches ſubject to you: For, to omit other things, what ſort of Perſons will they prove in the Church, who are not advanced to it for Merit, but Reward? But we know with what Animadverſion the chief of the Apoſtles condemned this Sin, who pronounced the firſt Sentence of Damnation againſt *Simon*, ſaying, *Thy Money periſh with thee, becauſe thou thoughteſt the Gift of God might be purchaſed with Money.* And our bleſſed Lord himſelf, when he had made a Whip of Cords, overturned the Seats of them that * ſold Doves in the Temple. Now what is it elſe to ſell Doves in the Temple, but to give impoſition of hands, by which the Holy Ghoſt is given, for Money? But the Seats of them that thus ſell Doves, are overturned in this reſpect, becauſe the Prieſthood of ſuch as buy, is not reckon'd Valid or Authentick.

Again in another [u] Epiſtle, he ſays, Since by the Teſtimony of Scripture, Covetouſneſs is called Idolatry, we know with what diligence it ſhould be driven from the Temple; and yet, (with grief I ſpeak it) 'tis not avoided by ſome Prieſts; for it captivates their hearts, and perſuades them, that the Sin to which it urges them, is Lawful, and ſo orders things, that with one and the ſame Weapon, it deſtroys both the Giver and the Receiver. What Place then, after all this, can be ſecure from Avarice, if the Church of God be opened to it by wicked Prieſts? When will he keep the Sheepfold ſafe, who invites the Woolf into it?

Beſides this, in another [w] place, he imputes the loſs of the Sanctity of Eccleſiaſtick Orders, to Mens being admitted to them not for a good Life and ſuitable Qualifications, but for their Money: For, ſays he, if the Merit of their Manners, and not their Gifts, were required, unworthy Perſons would not

[f] A. D. 599.
[t] Epiſt. 40. ad Iſaacium, Epiſt. Hieroſol. Quia vero pervenit ad nos, &c.

* Mirum videri poteſt, cur cum non minor uſus in templo eſſet turturum quam Columbarum, cathedras tantum vendentium Columbas evertit, niſi aperte ſciretur Myſterium. *Clarius in Mat.* 21. *The ſellers of Doves repreſented the ſellers of the Holy Ghoſt, whoſe appearance was in that ſhape.*

[u] Epiſ. 49. ad Virgil. Epiſt. Arelatenſ. Cum divinæ lectionis teſtimonio Idolorum ſervitus avaritia nuncupatur, &c.

[w] Epiſt. ad Eulog. Patriarch. Alexan.

not be admitted; and their Reward (meaning the Patriarch) will by ſo much encreaſe, by how much thoſe good Men, who are received into Holy Orders, make it their buſineſs to gain Souls. It will be too tedious to repeat what he and others have written on this * Subject. I ſhall therefore diſmiſs it with a brief Chronology of the Sentences paſt on *Simony* from his time.

We find it condemned in a [x] Council in the Year of our Lord 603. And ſeven Years afterwards [y] *Joannes Elemoſinarius* endeavours its extirpation at *Alexandria*.

Another [z] Council condemns it in 638. and ſentences the Simoniack to be deprived of the Communion, and puniſhed with the forfeiture of his Goods. And in 650. [a] all Men Simoniacally promoted, are ſentenced to be deprived.

[b] Another Council in 787, and another in 948, decree againſt it.

It was condemned at *Rome* by *Clemens* the Second, in 1047, and in *Germany* the ſame Year: At *Rome* again by *Leo* the Ninth; As alſo at *Papiæ*, *Rhemes*, and *Mentz*, in 1049. And in other places it was condemned by others, and particularly in 1055, in a Synod held by *Heldebrand*, Legate *à latere* to *Victor* the Second; where it was moſt remarkable, That a Biſhop accuſed of *Simony*, could not pronounce *Spiritui Sancto* in the *Doxology*.

At *Tholouſe* in *France*, in 1056, in the *Lateran* Council, in 1069, under *Alexander* the Second, where were preſent a hundred Biſhops. At *Mentz* again, in 1071; And again at *Rome*, in a great Synod called by *Gregory* the Seventh, in the Year 1075, conſiſting of all the Weſtern Biſhops. In [c] another Council in 1095; And again at *Rhemes* in 1119, in which Synod were reckoned 424 Paſtoral Staves or Croſiers. And it was condemned at *London* in 1125, under *Honorius* the Second, whoſe Legate was *Joannes Cremenſis*; at which Synod, beſides the two Arch-Biſhops, there were preſent Twenty Biſhops, and Forty Abbots.

* Greg. 1. Epiſt. 57. ad Brunald. Regin. Francorum. Greg. 7. Epiſt. 13. ad Hen. Reg. Roman. & Epiſt. 45. ad Rodulph. Sueviæ, & Bertulph. Carentanum, duces. Symmachi Pap. Epiſt. 5. ad Cæſarem Epiſc. Arelat.

[x] Concil. Barcinon.

[y] Bellar. Annal. Eccleſ.

[z] Toletan. 6. cap. 4. Conc. Nic. 2. Can. 5.

[a] Concil. Cabilon, Can. 16.

[b] Concil. Engelhein. Merito Spiritum Sanctum dum emit, amiſit, ut qui excluſus erat ab anima, procul etiam conſequenter eſſet à lingua. *Petr. Damian. Epiſt. 5. cap. 7.* Nulli liceat Eccleſiam nomine dotalitatis ad aliquem tranſferre, vel pro præſentatione alicujus perſonæ, pecuniam vel aliquod emolumentum, pacto interveniente, recipere. Quod ſi quis fecerit & in jure convictus vel confeſſus fuerit, ipſum, tam regia, quam noſtra freti auctoritate, patronatu ejuſdem Eccleſiæ, in perpetuum privari ſtatuimus. *Guil. Lindwodi Provinc. lib.* 5. & in nobis, pro præſentatione. Super hoc debet præſentatus præſtare juramentum. [c] Concil. Clermont.

Several other [c] Councils might be here recited, which for Brevity sake I have named only in the Margin. We find likewise [f] Canons against it here in 1229 and in 1588 'tis condemned by a publick [g] Statute, which is still in force.

To conclude: It has been often condemned in the Extravagants, and the Decretals, and all the Sacred [f] Canons, and so very odious and abominable it is, that even [t] Criminals and Prostitutes (which is not permitted in other Cases) are allowed to give evidence against Persons accused of Simony.

But it has proved with the Church in this Case, as our Lord says it does with a Man, when the [u] unclean Spirit is gone out of him. The more care was taken to extirpate this Heresie; the more the Church was swept and garnished, the sooner it returned, and has encreased and grown notwithstanding all the care and diligence used to suppress it, and to hinder Men from being Simoniacks, or getting into Livings Simoniacally; that neither by any Promise, Contract or Agreement, directly or indirectly by themselves made, or by any other in their behalf, with, or without their privity, they obtain either Presentations or Collations to Ecclesiastical Preferments. Which Cases, as they are utterly unlawful, so they become so much the more heinous, because Perjury ensues. Since a strict [w] Oath is administred to every Clerk at his admission to any Benefice, that he is not directly nor indirectly privy to any agreement, and if any one unknown to him, has in his behalf made any such Simoniacal Contract, he will in no wise stand by it or make it good.

But 'tis to be fear'd, that were our Blessed Lord now resident on Earth, he would find his Father's House still made a House of Merchandice, full of Buyers and Sellers and Tables of Money-Changers, and not so easily to be purged as heretofore.

And now it will be time to draw to a Conclusion. Since then the material House of God, is dedicated to his Worship, this lays an obligation on his Servants to frequent it, as the propereſt place to do their Master's Business in. Reading or praying at home cannot excuse

[c] Concil. Lateran. 1. Can. 1. & 2. Can. 1. Concil. Par. 6. lib. 1. Can. 11. Con. Rom. 3. Can. 1. Con. Pictav. 1. Can. 6. & 2. Can. 7. Trid. Sess. 21. de reform. Can. 1. Concil. Chal. Can. 11. Con. Lateran. 4. Can. 63.

[f] Lindwood, Eng. Can. An. Do. 1229.

[g] 31. Eliz. cap. 9.

[f] *Greg. Mag. lib.* 5. *Decret. de Simon. cap.* 5. Sacri Canones Simoniacam Hæresin damnant.

[t] Tanta est labes hujus Criminis, *&c. Decret. Greg. lib.* 5. *tit.* 3. *cap.* 7.

[u] Mat. 12. 44.

[w] Vide Oath of Simony.

cuſe us from our Attendance there, for publick Adoration is more requiſite and effectual than private Devotion; as united Forces are ſtronger than when ſingle. And this Duty to God will be more acceptably performed in his Houſe than our own; for his Name being in that Houſe, as [x] *Jehoſhaphat* lays a ſtreſs upon it, entitles him to be invoked there, and makes that Invocation the moſt prevalent.

[x] Chron. 20.

If we abſent our ſelves from the Houſe of Prayer, we ſhall miſs of many Bleſſings which are there more frequently than any where elſe beſtowed: For it is a convenient Providence, that God ſhould confer his Benefits moſt liberally, where his Name is chiefly praiſed, and that Man ſhould moſt ſolemnly adore him where he receives greateſt Favours from him.

But the material Houſe of God, is honoured with his Preſence too; wherefore as they are to be condemned who ſtay away from thence, ſo are they who approach it with unprepared Hearts; and ſo in the Wiſeman's Notion, offer him the [y] Sacrifice of Fools.

[y] Eccleſ. 5

'Tis not enough to come into the Holy Places of our God, to tread his Courts, but we muſt come with a deſign to [z] Sing to the Lord, and rejoyce in the Strength of our Salvation; to worſhip, and bow down and kneel before him, honouring him with clean Hands and holy Hearts, and with humble and reverential Poſtures, not behaving our ſelves any more indevoutly in appearance, than we ſhould be inwardly in his Preſence.

[z] Pſ. 95. 1.

And as the Miniſters ſhould perform the divine Offices with all poſſible Gravity and viſible Expreſſions of ſincere Devotion, ſo ſhould the People either attend to or joyn with them, with the greateſt Seriouſneſs and Reverence; and not be guilty of any light diſreſpectful Carriage to interrupt the ſolemn Performance of that ſacred Work.

And ſince God's Houſe is dedicated to his Service, and honoured with his Preſence; 'tis a very natural inference that we ought to expreſs a more than ordinary concern for keeping our Churches at leaſt as well as we would the Places

Places of our own abode, and not ſuffer them to want ſuch commendable Beautifyings and decent Ornaments, as will make them anſwer the Pſalmiſt's Character of
[a] Pſ. 84. 1. being the [a] amiable Tabernacles of the Lord of Hoſts: It was Holy *David*'s ſenſe, that it was unfit the [b] Ark of
[b] 2 Sam. 7. 2. God ſhould remain within the Curtains of the Tabernacle, while he dwelt in a Houſe of Cedar, and the generous *Uriah* refuſed the neceſſary Refreſhments of Food
[c] 2 Sam. 11. 11. and Sleep at home, becauſe the [c] Ark of the Lord abode in Tents.

[d] Hag. 1. 4. Nay, God upbraids the *Jews* that they dwelt in [d] ceiled Houſes, and let his Houſe lie waſte, and he intimates to them
[e] Ver. 6. that that was the reaſon why they did not [e] thrive, appealing to themſelves whether it was fit to be more curious about their own Dwellings than his, on a preſumption that common Reaſon would convince them of the contrary.

If then we are to be thus careful of our Churches, that
[f] Διακρίνειν. 1 Cor. 11. 29. we may, as St. *Paul* ſpeaks in another Reſpect, [f] diſcern or diſtinguiſh the Houſes of God from common Places, we muſt make this difference by the uſe of them as well as otherwiſe, and not ſuffer them to be prophaned and vilified. The Law of God forbids every ſuch Abuſe, the Laws of Men condemn it, and they have little regard to either, who dare practiſe it.

Nemo in Oratorio aliquod agat, niſi aliud factum eſt, & unde nomen habet. Aug. in Reg.

Secondly, ſince the Corporal Houſe of God is polluted and defiled by every Sin done in the Body; and ſince the Evil of ſo abuſing it, is no leſs than Sacrilege in the Offenders, and the occaſion of their Ruine and Deſertion, let us
Rom. 12. 1. take St. *Paul*'s Advice, which he [g] beſeeches us by the Mercies of God to follow and preſent our whole Bodies a living Sacrifice, holy and acceptable to God, which is indeed
1 Cor. 6. 19. our reaſonable Service, ſince we are [h] his, and not our own.

Thirdly, ſince the Spiritual Houſe of God may be made a Houſe of Merchandice by thoſe who make Advantage their End in profeſſing Religion, let all who are guilty in this reſpect, correct their Error, and not ſeek to make a Profit of that Truth, which they ought to buy with the Expence of all their Worldly Subſtance: For if this be their Practice,

what

what is it but to hold the Truth in Unrighteouſneſs? And the juſt [g] *Wrath of God is revealed from Heaven againſt all ſuch Ungodlineſs and Unrighteouſneſs of Men.*

[g] Rom. 1. 18.

And if it is ſo diſpleaſing an Offence to profeſs Religion only on the account of intereſt, how abominable an Impiety will it be to undertake the inſtructing Men in the Myſteries of the Goſpel, and the great Concernments of Salvation, for the ſame baſe and unworthy End? to engage in the beſt of Imployments for the worſt of Reaſons, and do that meerly for the love of Money, which ſhould have no excitement but the Love of God: What is this but for a Man to ſacrifice himſelf to Mammon, while he is a Prieſt of the moſt High God? and to be guilty of Idolatry, even in Preaching Jeſus Chriſt? Nay, what can be expected from ſuch a One, but that not contenting himſelf with being a [k] Partaker with the Altar, which is his juſt right, he ſhould rob and ſpoil it; nor being ſatisfied only to eat of the [l] Milk of the Flock, he ſhould make Havock of the Sheep themſelves? But that ſuch Ravenous Wolves may not eaſily get into the Fold, the chief Shepherds are to be more than ordinary watchful and diligent: For if it happens through their neglect, they will be one Day called to a ſevere account for admitting thoſe into the Houſe of God, who convert it to a Houſe of Merchandice, a Den of Thieves [m] not ſeeking Spiritual Profit for the Salvation of Men's Souls, but temporal, to the Ruine of them. And if ſo, how much greater would their Condemnation be, if they ſhould abuſe it ſo themſelves? if they ſhould ſell the Benefices committed to their diſpoſal, for the Encouragement of Learning and Piety, and the ſupport of the [n] Poor by Charity; and pervert the Deſign, by making them the rewards of their own and other Men's Avarice.

[k] 1 Cor. 9. 13.

[l] 1 Cor. 9. 7.

[m] Non lucra Spiritualia, in animarum Salutem, ſed terrena ſectabantur in animarum exitium. *Zeg. in Mat.* 21.

[n] Res Eccleſiæ ſunt Patrimonia Pauperum.

It cannot ſure be thought that the [o] Overſeers of God's Houſe were made ſo and placed there only to look after their own advantage, or that this is the way of giving as [p] freely as they have received. Perhaps it may be ſo with ſome, ſince 'tis not improbable that he who practiſes Selling has been himſelf a Buyer, and therefore concludes in [q] *Martial*'s way of arguing, that a right of Selling was included in his Purchaſe. And

[o] Ἐπίσκοποι Act. 20. 28.

[p] Mat. 10. 8.

[q] Vendere jure poteſt, emerat ille prius. *Mart. Epig.*

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And he that is thus inclined, will think those Men best qualified for Preferment that offer most, and be ready to admit such undeserving Persons to be Stewards in God's House, for their Money, whom he would dismiss from the meanest Employment in his own for their want of Merit, not to say of Sense and Ability to discharge their Duty. And it cannot be hoped that he who is thus admitted, should have any farther care of his Flock than to make the best of his Bargain, and God only knows how unfit such a one may be for that weighty Charge, since his having Money is the only Testimony he produces of his Abilities. Wherefore to prevent the Evil Consequences of making the House of God a House of Merchandice, it is part of the requisite Character of a Bi-
[r] 1 Tim. 3. 3. shop, that he must be not [r] greedy of filthy Lucre, not cove-
[s] 1 Tim. 6. 10. tous, for [s] Covetousness is the Root of all Evil, and there is no Certainty, but that when it entices a Man to Simony it may as well prevail with him to commit Idolatry; for in those Days when from the least even to the greatest, every
[t] Jer. 6. 13. one was given to [t] Covetousness, we find that from the Prophet, even to the Priest, every one dealt falsely.

All they therefore in whom the great Trust of managing
[u] Act. 20. 28. God's Oeconomy is reposed, are to take [u] heed to themselves
[w] 1 Cor. 4. 2. in this particular, that they be found [w] faithful in the Office, and especially in employing none as under-Stewards, but such as will be so, that they do not expose to sale the Souls which their Master purchased for himself by the effusion of his Blood, which is done as often as Men are admitted for Money to the Cure and Instruction of them.

For though they may enrich themselves by such ill Means, yet where will be the Gain, the Benefit, in the end? Alas it
[x] Mat. 27. 6. is the [x] Price of Blood, and who would be fond of leaving
[y] Act. 1. 19. his Posterity an [y] *Aceldama* to inherit, or treasure up for him-
[z] Rom. 2. 5. self [z] Wrath against the Day of Wrath, and incur the heavy Displeasure of the Son of God, for making his Father's House a House of Merchandice?

FINIS.